2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

taken together, is always as extensive, if not more so, than all the corn fields and kitchen gardens of an Indian family."[17] Luckenbach, a Moravian missionary of the early nineteenth century, said that the fields were "limited to two or three acres of corn for each family."[18] The Delawares today term the gardens "squaw patches" and claim that they never exceeded five acres in size (M.B., O.A.).

Most Delaware archaeological sites are in creek or valley bottoms;[19] in the eighteenth century such bottom land was chosen for gardens, since it was easily worked and was generally fertile.[20] Zeisberger, in the eighteenth century, took pains to point out that land away from rivers, although suitable for tillage by Europeans, was not utilized at all for this purpose by Indians.[21] Garden plots were cleared by bruising or removing the bark of the trees, then burning the trees after they were dry.[22] The seventeenth-century Swedish writers stated that garden plots were moved after the soil was exhausted.[23] Van der Donck in the middle of the century and Loskiel in the next century denied the use of fertilizer.[24] New England Indians, however, fertilized the land with fish, and Wallace has suggested that this trait may have been present among the Delawares.[25]

Corn was planted in ". . . square hills (so far apart) that one can conveniently walk between the hills. . . . And in each hill 6 or 7 grains are set."[26] According to De Rasieres:

> They make heaps like molehills, each about two and a half feet from the others, which they sow or plant in April with maize, in each heap five or six grains; in the middle of May, when the maize is the height of a finger or more, they plant in each heap three or four Turkish beans . . . . R [corn] is a grain to which much labor must be given, with weeding and earthing-up, or it does not thrive; and to this the women must attend very closely.[27]

Squash, pumpkins, several varieties of beans, and tobacco were also grown.[28] According to M.B. tobacco was grown only by women past the menopause. The Delawares blended their tobacco with sumac, one third sumac to two thirds tobacco.[29]

Hunting.—Hunting was important to the Delaware economy, not only because it provided food, but also because pelts and hides provided most of the material for clothing. The main objects of the hunt were deer and bear, but virtually all of the other mammals of their habitat were hunted and utilized for clothing or for food. This list included fox, raccoon, skunk, porcupine, opossum, and squirrel.[30] The Delawares

[17] Kalm, 1937, I: 307.
[18] Luckenbach, 1938, pp. 108–09.
[19] Personal communication from John Witthoft.
[20] Zeisberger, 1910, p. 44.
[21] *Ibid.*, p. 38.
[22] Johnson, 1917, p. 279; Kalm, 1937, I: 230; Harrington, 1913, p. 221.
[23] Johnson, 1917, p. 279.
[24] Loskiel, 1794, p. 66.
[25] Flannery, 1939, p. 10; Wallace, 1947, p. 18.
[26] Lindestrom, 1925, p. 179.
[27] De Rasieres, 1909, p. 107; Johnson, 1917, p. 279; and Harrington, 1913, p. 221, contain similar accounts of their horticulture.
[28] Juet, 1909, p. 21; Johnson, 1917, p. 279; Kalm, 1937, I: 74; Lindestrom, 1925, pp. 180–81; Biolm, 1834, p. 122.
[29] Speck, 1943, p. 224.
[30] Denton, 1845, p. 7; Van der Donck, 1909, p. 303; Zeisberger, 1910, pp. 37, 62–63.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

must have been vision or revelation. They had repeatedly looked out over the sea, until at last a vessel was sighted, when they had immediately summoned the Indians and said: "See, here comes some one to us, concerning whose coming we have long ago told you; the gods are coming to visit us." They worshipped them, regarding them as deities. When the whites landed, they gave the Indians knives, hatchets, muskets and various other things they knew not how to use and, consequently, carefully put away. On occasion of feasts or sacrifices they suspended the knives and hatchets from their necks as ornaments and worshipped the various articles, bringing sacrifices to them. The muskets they did not use except on special days, when to satisfy curiosity a few shots were fired and then sacrifices offered them. When the whites, after lapse of considerable time came again and saw that the things they had given were worn about the neck, they gave the Indians instructions in the use of the knife, hatchet and musket.

In those early days the manner of living of the Indians was very different from that of the present time, yet, though they were wretchedly equipped and could barely supply their wants, they succeeded in supporting life.[39] They planted corn, beans, pumpkins, which they had at that time. Their hoe was a bone from the shoulder blade of the deer, which is broad at one end and very narrow at the other. With this bound to a stick they worked the soil. A turtle-shell sharpened by means of a stone and similarly attached to a stick, served much the same purpose. A kind of tobacco known as Brazilian tobacco, they also had; to the present day this tobacco, which has but small leaves, is called Indian tobacco.

Their knives were made of flint, not in the form of our knives but shaped like arrow-heads, i. e., triangular, quite thin and with the two larger sides sharp. With such knives they stripped off the skin of deer and other game.

Their hatchets, also made of stone and about the length of a hand, smoothed and sharpened, were secured to a wooden handle. These were not used for splitting wood but only to kill trees, as no more is necessary than to chop through the bark, if this is done at the right time, or to peel off bast for covering

| | | |